

The Athenian Mercury.

Tuesday, July 9. 1695.

All the Poems written by the ingenious Pindarick Lady, having a peculiar Delicacy of Stile and Majesty of Verse, as does sufficiently distinguish 'em from all others, and we having much gratified many of our Querists, by inserting in our Mercuries, those Poems she lately sent us, we are willing to oblige 'em once more with the following. Pindarick Poem, which we have here Printed word for word, as we this week receiv'd it from her.

A Pindarick, to the Athenian Society.

I.

I'VE toucht each string, each muse I have invok't,
Yet still the mighty theam,
Copes my unequal praise;
Perhaps, the God of Numbers is provok't.
I grasp a subject fit for none but him,
Or Drydens sweeter lays;
Dryden! A name, I ne're could yet rehearse,
But straight my thoughts were all transform'd to verse.

II.

And now methink I rise;
But still the lofty subject baulks my sight,
And still my muse despairs to do great Athens right;
Yet take the Zealous Tribute which I bring,
The early products of a Female muse;
Until the God, into my breast shall mightier thoughts infuse.
When I with more Command, and prouder voice shall sing;
But how shall I describe the matchless men?
I'me lost in the bright labyrinth agen.

III.

When the lewd age, as Ignorant as accurst,
Arriv'd in vice and error to the worst,
And like Alireia banisht from the stage,
Vertue and Truth were ready stretcht for flight;
Their numerous foes,
Scarce one of eithers Champions ventur'd to oppose;
Scarce one brave mind, durst openly engage,
To do them right.
Till prompt'd with a Generous rage,
You cop't with all th' abuses of the age;
Unmaskt and challeng'd its abhorred crimes,
Nor fear'd to lish the darling vices of the times.

IV.

Successfully go on,
T' inform and blest mankind as you've begun,
Till like your selves they see;
The frantick world's imagin'd Joys to be,
Unmanly, sensual and effeminate,
Till they with such exalted thoughts possess;
As you've inspir'd into my willing Breast,
Are charm'd, like me, from the impending fate.

V.

For ah! Forgive me Heaven, I blush to say't,
I with the vulgar world thought Irreligion great,
Tho fine my breeding, and my Notions high;
Tho train'd in the bright tracts of strictest piety,
I like my splendid tempters soon grew vain,
And laid my slighted innocence aside;
Yet oft my nobler thoughts I have bely'd,
And to be ill was even reduc'd to feign.

VI.

Until by you,
With more Heroick sentiments inspir'd,
I turn'd and stoat the vigorous torrent too,
And at my former weak retreat admir'd;
So much was I by your example fir'd,
So much the heavenly form did win:
Which to my eyes you'd painted vertue in.

VII.

Oh, could my verse;
With equal flights, to after times rehearse,
Your fame: It should as bright and Death-less be;
As that immortal flame you've rais'd in me.
A flame which time:
And Death it self, wants power to controul,
Not more sublime,
Is the divine composure of my Soul;
A friendship so exalted and immense,
A female breast did ne're before commence.

Doggrel Mercury.

Quest. 1. **C**ome tell me, I say, ye Athenian crew,
Whether ye have told most stories, false
or true?

Ans. Whatever false before, 'tis
now a true story,
That in your Kind Notice we have reason to glory.

Quest. 2. Say whether if I do ye still believe,
I do my self, or you yours most deceive?

Ans. If you a Poet born, you most deceive us.
We're now at least sincere, and pray believe us!

Quest. 3. Who is your Father in Divinity?
Or who your Master in Philosophy?

Ans. Who e're in those, not you in Poetry.

Quest. 4. Whether your Questions be not most your
own?
Or how your Coyn from forreign may be known?

Ans. Some Rays more bright in other Questions
shine
Than in our own; Exempli grat. in thine.

Quest. 5. Whether your Hamoge to the Female things
To them, or to your selves most pleasure brings?

Ans. E'ne much alike, tho Sir to tell you true,
There's far more pleasure in your wit and you. Quest.

Quest. 6. If your advice will save a Doctor's Fee,
Or from a hungry Lawyers clutches Free?

Ans. Yes, if you'll use 't, be temperate and poor,
Those two Diseases ne're shall vex you more.

Quest. 7. Pray tell me why I am the only one,
Sought oft your answers, but received none?

Ans. Not out of disrespect, pray don't mistake us!
But least the answering so much wit shou'd break us.

Quest. 8. If I may hear from Athens in a week,
Or to some other Oracle must seek.

Ans. Wonder not if more late our answer come,
You know awhile, the Oracle was dumb.

Quest. 9. Or to conclude, wou'd not a weekly Satyr,
Be a fit Instrument to mend the matter?

Ans. Nay, if on fence you once begin to stumble
Tis time to part, your friends, and servants humble, &c.

Quest. 11. Tho I'm satisfy'd the Christian Religion does
directly tend to the happiness of mankind, both here and here-
after; yet I desire your answer to this Question. Whether,
since it has gain'd the civil power, it has been the occasion
of more good or harm?

Ans. The Christian Religion can never be said to have
been the necessary and proper cause of any Evil, or to
have given any just occasion for't. Not but that occasion
may have been taken, where none has been really given,
as sin takes occasion by the Commandment: At least,
this is certain that what's good can have no real, or ne-
cessary influence on the production of Evil, tho Evil may
accidentally cleave to its productions, as sin first came into
the world; and as our Saviour says, he came not to
send peace but a sword. 'Tis we then, who are called
Christians, that have been the real causes of those
Evils which have disturb'd the world, since Christi-
anity came into it, for to think that it self has been
the just occasion of 'em, is as false in morals, as the old
Heathen Calumny was against 'em in natural Evils;
when they us'd to charge the Christians, as the causes
of Droughts, and Earthquakes, and all publick Calami-
ties; What mischief has been, is owing to the want
of Christianity, not to the profession of it. And those
who make this objection ought to consider the con-
sequence of it, for if Christian Religion has been
more troublesome to the world since it has been backt
by Civil Authority, than it was before, it's plain that
it must be owing to the Authority, not to the Religi-
on, unless a good thing could change its Nature, and
grow mischievous, merely because lawful Authority
does establish and defend it. But we are apt to be-
lieve the quite contrary follows to what some have
asserted in these matters, and that, as the Fathers have
pleaded in the case already mention'd, there have been
fewer mischiefs in the world since Christianity came to
be establish'd, than there were before, as bad as we are,
and as much degenerated by prosperity from the primi-
tive Christians, tho 'tis certain the Christianity is still
the same. Many very ill customs and usages have been
broken by Christian Emperors, as the bloody sports of
the Theatres and Gladiators; the publick allowance of
the Stews, and shameful tribute from them; and if these
last have recover'd their old publick priviledges in some
Christian Countries, they may thank Popery for't, not
Christianity; But besides the abrogation of these and
other bad customs, there have many excellent and whol-
some Laws been made by Christian Emperors, and even a
body of such Laws collected by one of 'em, as were
useful to the common wealth, which are, as it were, the
Standard of Equity through a great part of the world.
If it be objected, that Christianity has been the occasion
of much War and Bloodshed, as it was of old against Reli-
gion it self, by the Epicureans, 'tis easily and justly answer-

ed in the words of St. James, that they had quite
another original, "Is it not from those Lusts which was
"in your Members? The Lust of Empire, of Glory, or
the like Interest, generally lying at the bottom, whatever
is pretended. For an instance of which we need go no
further than the present War of the King of France,
with most of the States of Europe, which he'd fain make
an Holy War, and get a Crusado for't; but supposing he
shou'd Christian it by that name, wou'd it be ever the
more Christian by it, then he himself is? or wou'd it be
less plain that his lawless ambition, and impatience of any
either Superior, or Equal, has been the original of much
devastation and ruin.

Still we say, there's nothing in Christian Religion that
in the least warrants, or encourages any ill practices, but
quite the contrary, being undoubtedly, as 'tis stiled by one
who well understood it, the best natur'd institution in the
world; and by how much any Communion deviates from
Charity and Mercy, by so much the farther are they re-
mov'd from true Christianity, and nearer the Religion of
the Heathens, which was really bloody and barbarous, whose
very sacrifices, and highest mysteries, were lewdness and
murder, fit for the Demons who invented it, and were wor-
ship'd in it: Humane sacrifices being offer'd in most places
and nations, as we learn in the Histories, not only of
the wild Indians, and new discover'd worlds, but even
in those of the Phœnicians, Carthaginians, Britanis,
Greeks, Romans, and many others.

Advertisements.

Yesterday was publisht,---An Essay
upon the Works of Creation and Providence,
being an Introductory Discourse to the
History of Remarkable Providences, now
preparing for the Press. To which is
added a SCHEME of the said Under-
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